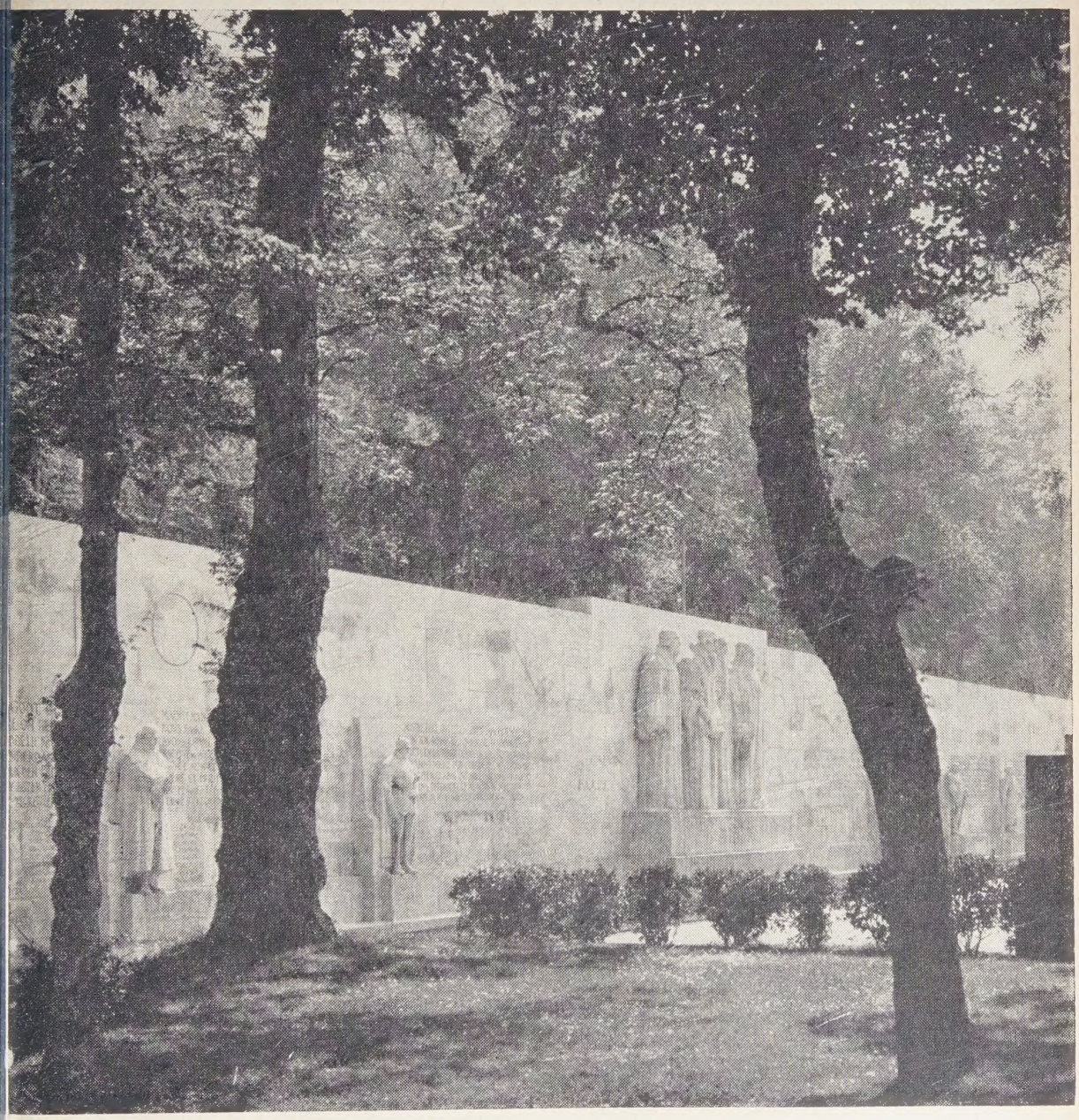
Lutheran Herald



The Monument of the Reformation at Geneva, Switzerland

UME XXXVII MINNEAPOLIS, MINN., OCTOBER 27, 1953 NUMBER 43

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THE WORD ALONE

Grace Alone · Faith Alone

We ought first to know that there are no good works except those which God has commanded, even as there is no sin except that which God has forbidden. Therefore whoever wishes to know and to do good works needs nothing else than to know God's commandments. Thus Christ says, Matthew 19, "If thou wilt enter into life, keep the commandments." And when the young man asks Him, Matthew 19, what he shall do that he may inherit eternal life, Christ sets before him naught else but the Ten Commandments. Accordingly, we must learn how to distinguish among good works from the Commandments of God, and not from the appearance, the magnitude, or the number of the works themselves, nor from the judgment of men or of human law or custom, as we see has been done and still is done, because we are blind and despise the divine Commandments.

The first and highest, the most precious of all good works, is faith in Christ, as He says, John 6. When the Jews asked Him, "What shall we do that we may work the works of God?" He answered, "This is the work of God, that ye believe on Him whom He hath sent." When we hear or preach this word, we hasten over it and deem it a very little thing and easy to do, whereas we ought here to pause a long time and to ponder it well. For in this word all good works must be done and receive from it the inflow of their goodness, like a loan. This we must put bluntly, that men may understand it.

Martinus Luther

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Lutheran Herald

hurches Rebuilt Vith LWA Aid

Dr. Henry F. Schuh
President, American Lutheran Church

ring the last war Finnish soldiers, with Germany as ally, fought against the Russians along the Karelian der. But the then-friendly relations between the two ntries were severed when other nations, friendly to land, declared war on Germany.

his change in relationships caused the withdrawal he German armies. Moving homeward across Lap-d, Finland, and Finnmark, the German forces em-yed the "scorched earth" policy, destroying every rch, parsonage, and parish house in their line of re-t. Destruction was so thorough that even telephone s were cut and removed, resulting in utter desolation. he populace often had as little as four hours' notice gather together their most prized and necessary pos-ions.

eople from northern Norway were taken south of o, and the privations suffered by them demonstrated r heroism. The family with whom I stayed in Loppa, rway, spent three weeks in an open row boat before hing safety.

he horrors of the German retreat, the feelings of people as they left their ancestral homes and all was near and dear to them defy description. De-ction was to the intent that if the Russian armies mpted to follow, they would find no housing or ns of support.

he Finns also thought of their churches, taking with n church bells, altar equipment, and altar books as of their most prized possessions. Their hope was ng that some day they would rn them to the beloved churches ch had been destroyed.

northern Norway's Finnmark vince, out of 47 churches, 26 were pletely burned. In northern Finland, 16 churches, 30 parsonages, and four deaconess homes were burned to the ground. Destruction of the churches was an added crushing blow to the morale of the people who had already lost homes and lifetime possessions.

At that time, U. S. Lutheran leaders learned of the terrible state of fellow Lutherans around the world and had begun to raise money for relief purposes through Lutheran World Action. Though as yet they lacked full knowledge of the damage which had been done, U. S. Lutherans sent identical gifts of about $1,000,000 each to Norway and Finland, for physical relief and the reconstruction of Lutheran churches.

In the case of Norway, some of these funds purchased boats through which pastors served parishioners living on the mainland and nearby islands. According to Bishop Wiig of Tromso, Norway, the LWA gift proved to be a tremendous incentive to the people, who soon came back to rehabilitate their homes.

However, the poverty-stricken Norwegians were in no position to rebuild their churches, and the thoughtfulness and willingness of U. S. Lutherans to aid their brethren in reconstructing houses of worship was taken as an evidence of Christian love and solidarity, deeply appreciated. Of some 26 churches and parsonages destroyed in Finnmark province, eight have been rebuilt to date, leaving 16 more still to be replaced. The Norwegians hope to complete this task within the next two years. Gifts already sent by LWA will be sufficient to complete this job.

It was my pleasure and privilege to represent the Lutherans of America at dedications of several of these rebuilt churches in Norway and Finland this past August.

The first dedication was on the island of Loppa in northern Norway. I wish you could have seen the joy and happiness on the faces of the people as they returned

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GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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to their new house of worship. The worshipers truly felt that once more they had a place where they could come into closer contact with the true, living God.

These hard-pressed Norwegian Lutherans had carried on their rugged day-to-day work of being fishermen, far above the Arctic Circle, in order to meet tremendous personal debts acquired to rebuild their homes.

It was somewhat strenuous to get to the dedication, as the big boat only went as far as Oksfjord. We spent four hours on a 35-foot boat on the open sea. Anyone having this experience can really appreciate the fortitude of the fishermen.

The shores of Loppa are rocky, and it is impossible for any boat except a rowboat to land. When we anchored off shore, we all descended a small rope ladder into the row boat to be brought ashore. The whole village was out to meet the bishop and the party who would participate in the dedication of the church on the following day.

Next morning, small boats began to arrive—21 of them—bringing the people from the mainland and the islands to the dedication. The church was filled and many stood outside. A youth service was followed by a Communion service that afternoon. Later, a dinner with the church council, when the governor of the community transferred the church which had been built under his supervision to the care of the congregation.

There was much joy at Loppa that day. The dedication would have gladdened the heart of every American Lutheran who could have participated. The bishop asked us to greet the U. S. Lutherans, and to thank them for the generous gift which encouraged his people to give an expression of their faith in the Triune God by returning to their homes and rebuilding God's house of worship.

The following Sunday, we were in Pello, Finland, to dedicate another church. Unlike Norway, in Finland the completion of the church brought the reconstruction program to an end.

Finland has an abundance of lumber available for building. Nineteen churches have already been built or rebuilt to replace an original 16. The influx of some 430,000 Karelian refugees necessitated dividing several parishes. In addition to the 19 churches, the building program included 30 parsonages and five deaconess homes.

Again great joy was evident as the bishop and his pastor arrived for the dedication in the presence of about 2,000 people. It was inspiring to see them coming, by bicycle, a few by auto—to the church.

The governor attended the service to express his interest in the American representation, and the which had been made by U. S. Lutherans for the couragement of his people.

Again, thanks were expressed for the gift, not for the money but for the inspiration it provided time when the people's morale was lowest.

They had to face great personal debts to rebuild homes. They had to resettle 430,000 Finns from K in their own Finland. How much further could go? Could they rebuild their churches, parsonages other property? The gift from American Luth came at the right time, as an answer to their pr

The following day the church at Turtola was cated. This church is about ten miles from Pel the other end of the parish. Some 1,500 turned o the dedication. Many stood outside, entering int service through loud-speakers.

I think the words of Bishop Malmivaara are es ly worth reporting. He began by expressing appre for the unity of faith between the Lutherans of Ar and their brothers in Finland.

"We in Finland," he said, "are certain that in a hardships, God did not forget us. Many Lutheran living in need. The Church built on the hill of Christ will never forget. The Lutheran Church never be destroyed. We know from experience behind the dark clouds the light of Jesus Christ is ing. In this conviction, we send greetings to th therans of America."

We U. S. Lutherans should fervently thank Go He blessed our sharing of the faith in such a wa suffering fellow-Lutherans, aided by our gifts, ca the conviction that even in the darkest hour, God tains His people. This conviction caused the Luth in Norway and Finland to demonstrate their fai rebuilding their churches and, in this way, exten kingdom of our Lord Jesus Christ. Were our necessary?

Will any American Lutheran ask that question

Dr. Schuh visited Europe in the company of other Lutheran leaders to study the work of Lutheran World Action abroad and to become familiar with conditions among fellow Lutherans in other countries.

Matchless Wonder

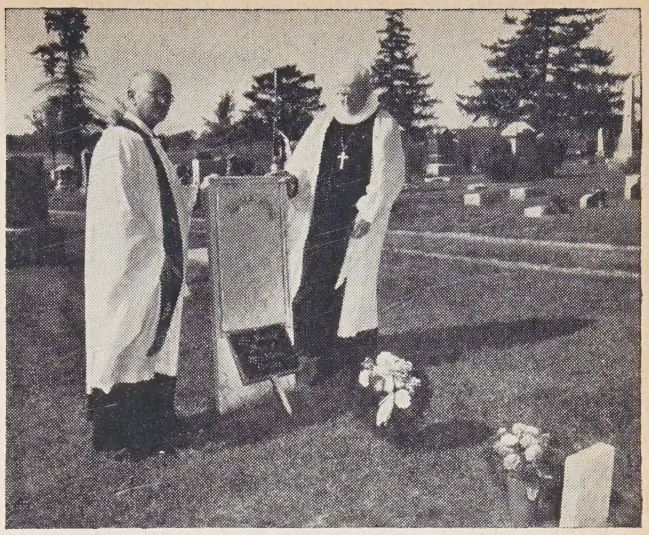
GERTRUDE HANSON

Woodbine, maple, sumac, oak,
Each in gold and crimson cloak—
What deep wonder they evoke!

Wood and meadow, field and hill—
Heaven's cargo planes outspill
Matchless wonder at God's will!

eport From uther Valley

(Photos are by Ruth Berkshire)



The Rev. Marcus Lewis and Dr. Aasgaard at Martha Clausen's grave

vard circumstances indicated nothing extraordinary he agenda for the small southern Wisconsin com- ity. The weather was warm and balmy. The air fresh from a shower the night before. People— al hundred of them—were gathered at the shining e colonial-style church whose spire rose between of corn and woods painted in what commercials d term, "rich, full color." But neither the setting the large gathering was particularly unique for community.

e day was October 4, 1953. The place was Luther y near Beloit and Orfordville, Wisconsin. The ion was commemoration ceremonies for some per- nt actions of our Lutheran forefathers.

was at the same place just 100 years ago to the that one of the significant events in the history of rican Lutheranism transpired. There had gathered six pastors and several laymen from 17 different regations. Unimportant perhaps, except that they affixed their signature to a document known as the titution for the Synod of the Norwegian Evangeli- Lutheran Church of America, which came to be n as the Norwegian Synod.

attempt to form some organization of congrega- had been made earlier, but not successfully. This the organization jelled into what was to provide nce, leadership, and the Gospel for thousands of le—particularly in the Upper Midwest.

e, when the people gathered at Luther Valley on norning of October 4, 1953, they were meeting in nition of a great event. Many people were aware Several newspapers from Wisconsin and Illinois sent special reporters to get the news and pictures e anniversary events. Grandsons and granddaugh- of charter members of the congregation who had bed the trees and erected the old stone church there. And neighboring parishioners were there.

e list of speakers was impressive—Dr. J. A. Aas- l, Dr. T. F. Gullixson, Dr. J. C. K. Preus, and Dr. Eastvold, together with Dr. Martin Anderson and Rev. Marcus Lewis, pastor of Luther Valley con- gregation, and the Rev. E. J. Nesset, pastor of nearby Orfordville Lutheran Church.

The famed Nordic Cathedral Choir from Luther College was there too. They had come to present their premiere performance of a cantata—*Thee God We Praise*—which one of their professors, Dr. Sigvald Hofland, had written for the occasion and which Weston Noble would direct.

And the big centuries-old burr oak with its huge, strong branches, under which had sat such stalwarts as Dietrichson, Preus, Stub, Brandt, etc.—it was there too, perhaps as a reminder to the worshippers that they were but tenants. And across the road was the grave of Martha Clausen, wife of the man who had started Luther Valley in 1844.

Thus, as the people gathered to commemorate the event, the question was raised, why was such a meeting important?

Dr. Aasgaard answered that question when he spoke of the spirit of courage and sacrifice that had dominated the lives of the group assembled five score years previous. Perhaps the ELC is what it is today in a certain measure because some of the early Norsemen translated Luther's *Small Catechism* into the native tongue as the first step, perhaps unconsciously, to eliminate the language barrier. Dr. Aasgaard called it the greatest single thing the early Norwegians did. A printing establishment came into existence soon thereafter to provide necessary materials for church life.

Dr. J. C. K. Preus had an answer to the question. He referred to the fact that it was this group who had the foresight to give birth to a college (Luther) to train and educate ministers and teachers for the parishes.

Other religious groups were organizing at relatively

Church officials present included Dr. J. C. K. Preus, Dr. T. F. Gullixson, Dr. S. C. Eastvold, and Dr. Martin Anderson.

the same time. Yet current historians hardly mention them. Those groups neglected their schools and thus have nearly gone out of existence.

But Dr. Preus mentioned a second significant factor. The new Church made provisions to call pastors who could devote all their time to pastoral work, to start new congregations and build up older ones. This was important, especially when it was realized these steps were taken by relatively young men—most of them in their twenties—accustomed to the state church planning and unfamiliar with the free organizational climate of the new land.

The men and what they had done 100 years ago was significant. But so was the work of the w For twenty minutes the assembly listened in reverence to a tribute paid the pioneer women T. F. Gullixson.

The household tasks of the pioneer woman in more than occasionally "to hold the strong hand husband," Dr. Gullixson said. Her work include which is now tended to by the milking machi the local creamery . . . binding sheaves behi reaper . . . garden making, poultry raising, w eye on the cattle . . . and an eye on the childre herding unruly cattle from the corn."

But what was more, she was the pioneer man itual companion and the important link to tha conscience "with which the husband might go in through the years." No one can know, he adde often "the veto of the woman kept from the ha the home of the frontier—fiddler and dancer, how disbarred from seeming respectability those bot strong liquor which now seem to grace so m social occasion. Communities without the cum influence of Christian mothers would literally hav to hell, which they will do today if their grand ters forget their vigil."

Evening came, but the people stayed at the pl assembly. They heard a concert by a chorus co of choir members from neighboring parishes. An heard Dr. S. C. Eastvold speak. Dr. Eastvold the question, "Is the Lutheran Faith Adequa Today?" He answered in the affirmative, and no out cause.

The Lutheran faith contains seven basic fact said, listing them as follows: (1) the Bible is th rule of faith and practice; (2) the key to the Ch faith is justification by faith; (3) the Bible is the

(Continued on

The Nordic Cathedral Choir from Luther College, directed by Weston Noble, rehearse the cantata written by Professor Hofland (at piano).

Dr. Preus and Pastor Lewis examine an item quickly going existence—the buggy.

he Minneapolis ateway District

s a result of visits and work done among the people of the ateway District of Minneapolis, Richard Hofstad and Paul as, now middlers at Luther Theological Seminary, St. Paul, are with us some of their reactions and findings.

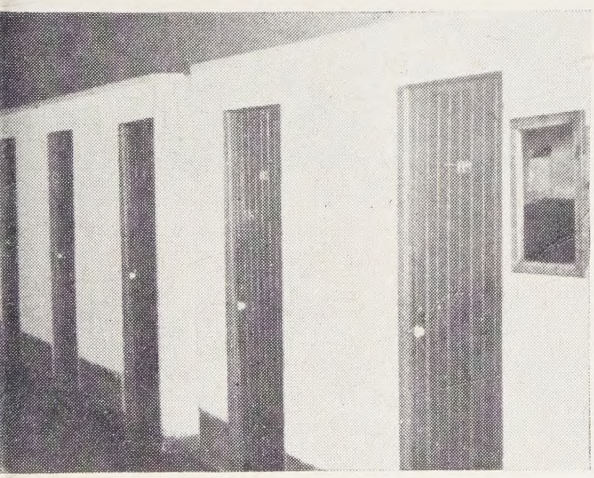
e may prefer to live within the sound of church chapel bell, but I want to run a rescue shop within rd of hell. —C. T. STUDD

k yourself in one of these "cages," move the small and chair to the side so that you can make your to the bed, peer up at the ceiling through the ken-netting which is your individual roof, and try ream of home.

ome, you ask? This *is* home; at least it is clean and s sleeping in an alley or a dirty "flop house." nds? Those I see every day are my friends, I guess. tives? Haven't heard from them since before the office returned my letter marked "No Forwarding ress Available." Food? It's been so long since a l meal has even been seen that only a vision of a l of soup reappears.

his, to be sure, is an incomplete picture of a situa- which defies description, and yet it is in our very st. It was a rich and sobering experience as we ned old, dirty, worn-out clothes, and with a week's yth of beard set out to gain a first-hand insight life as it is lived on "Skid Row."

ight and day there are an estimated five thousand who walk up and down Washington Avenue and



least this "home" is clean; and it beats sleeping in an alley

The Gateway Gospel Mission

the several blocks of Hennepin and Nicollet Avenues which comprise the Gateway District of Minneapolis. Within a mile there are 75 saloons or taverns. Liquor, poverty, filth, and sin tell the story of life on "dead end" street.

Our objective as we talked and rubbed elbows with these social "outcasts" in the taverns, places of amusement, on the street, in the "flop houses," and in the missions was to find out how effective the ministry of the "Mission" is and to determine what more should be done about the situation.

It was encouraging to find that some of the men are living in fellowship with Jesus Christ and, continuing to live in the same area, make the Mission their church. When an attempt is made to adjust many of them into one of our Protestant churches, it was not so encouraging to find that they are often not made to feel at home and consequently come back where they know they will find love and a sense of belonging.

On the other hand, the vast majority of the men are still living in darkness and are powerless to do anything about their degenerate condition. The missions and the mission workers, who are without a doubt constrained by the love of Christ, are doing a commendable job, but the task is much greater than they are able to handle.

We will not be able to eradicate the problem by destroying the taverns or even by an intensified preaching of the Gospel. These lives need to be rehabilitated. Something must be put in place of their old life with its center, the tavern. Their greatest need is, of course, the love of Christ, but apart from this, their problems are more than they could solve by themselves. They need counseling and guidance by a well-trained hand that is motivated by the love of Calvary. Do we not have a responsibility to these men that we are shirking? Today, only the struggling, unsung missions form an inadequate core to the tremendous task that faces us on "Skid Row."

Operation "YES"

Oscar A. Anc

A plan for Youth Education in Stewardship, known as YES, is being presented to the congregations of the ELC this fall. Approved by the Department of Stewardship and promoted through the Young People's Luther League, this program is intended to train youth in their stewardship responsibilities as members of their own congregation.

YES is intended for youthful members of the congregation from ages 12 to 22. It is not a Luther League project, but a program for the youth segment of the congregation's membership. Thus, congregational approval, by the church council, for example, is required for its adoption.

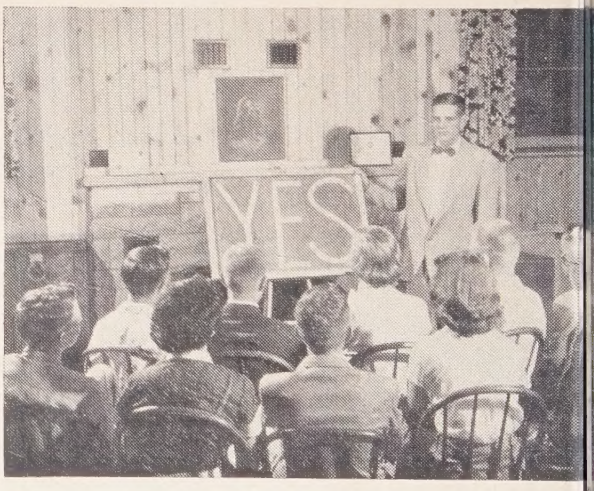
Secure congregational approval

The plan is promoted and executed by a committee of five young people with the pastor and a member of the board of trustees as advisers. Members of the committee are chosen by the congregation, the Luther League, the Sunday school, and other youth-serving organizations.

Appoint a YES committee

Acquaint youth with stewardship principles

The YES Committee studies this plan, designed t youth an opportunity to assume a responsible role congregation's stewardship life. They learn that YES it possible for youth to study the needs and missi the Church, to pledge and contribute their own mo decide its use, and to distribute the funds thus give



Study the YES Plan

Through literature, programs, and discussions, th Committee acquaints the youth of the congregatio the four basic principles of YES: *proportionate* *unified* giving (one offering for church, missions, League, Sunday school), *regular* giving, and *equitab* ing (one-half to local and one-half to extra-local ac of the Church).

The pictures used to illustrate the steps in the YES plan e from the filmstrip, "Where Is Who?" produced by ELC ms. These pictures were taken at First Lutheran Church, itchell, South Dakota.

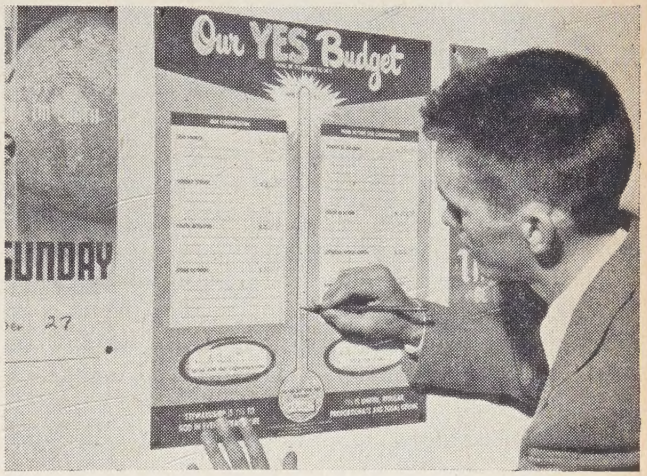
Visit youth to present YES

er the direction of the YES Committee, a canvass of ı by youth gives every young person in the congrega- an opportunity to be a YES giver. This takes place e time of the congregation's stewardship emphasis.

Secure YES pledges

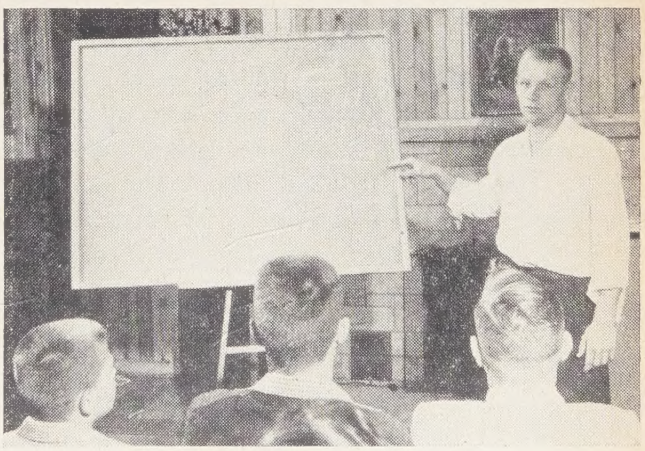
ugh the YES response card a youth affirms his basic rdship beliefs and declares his willingness to give a ortion of his income regularly and to let his offering vided equally between "ourselves" and "others."

On the basis of the YES responses, the YES Committee prepares and submits for approval of the young people a YES budget. The YES budget poster keeps youth informed on the amount received and of how one-half of the YES income will support local congregational activities and the other half will be given to missions and benevolences of the church-at-large.



Prepare a YES budget

Quarterly the YES Committee reports to the youth on the progress of the program and disburses the funds that have come into the congregation's treasury through YES, according to the budget.



Report on YES and distribute funds

For complete information on the Youth Education in Stewardship plan or to book the YES filmstrip, "Where Is Who?" (free of charge), write the Young People's Luther League, 57 South Fourth Street, Minneapoils 1, Minnesota.

tewardship is YES to God in every area of life"

EDIT

Back to an Old, Old Subject

The "old, old subject" is the relation of age to availability in the estimation of the average call committee when candidates to fill the pastoral office are under consideration. A while ago a reader sent us a clipping from the editorial page of the *Daily Tribune,* Willmar, Minn. The editorial columnist of the paper quotes with evident approval the following words written or spoken by Dr. Emil Swenson, president of the Minnesota Conference of the Augustana Lutheran Church:

> Committees and correspondence relating to congregations seeking pastors, as a rule set up as the first and primary condition, "We want a pastor not over thirty-five, and forty is the limit." In the majority of such instances the members of the committee or board are usually far above this age. Furthermore, these men are still active at fifty, sixty, and even seventy. I had the temerity to ask one board member who was sixty if he had retired, and he answered, "I should say not; I am more able today than ever; I am in my best years." If so, why should the pastor after thirty years of experience not be "more able than ever?"
>
> We choose presidents, senators, judges, governors, and congressmen without being concerned about their age. We seek the advice of physicians, lawyers, and bankers considering their experience as an asset. However, with the majority of congregations seeking a pastor, the first and primary qualification seems to be his age. Will our people ever learn to adopt a policy of applied common sense as it relates to pastors when the field is scanned for a suitable candidate?

The clipping lay on the editor's desk for a month or more. Frankly, we did not intend to use it; after all, we have had our say on the subject more than once. Then, more or less by chance, we visited one of the larger congregations of the ELC, a visit which brought the clipping to mind. It is a strong, fine congregation. Its lovely house of worship seats about a thousand people. We discovered that, for the third year, the congregation has found it necessary to conduct three identical morning services every Sunday. And the attendance? Overflow crowds at two services and a full church at the third.

Here is what interested us: A number of years ago this congregation called a man to be its pastor who was a good decade and more beyond the age most call committees will consider. He is now a "doddering old man" of sixty—and is leading a program of congregational work and worship second to none we have encountered. We could not but wonder if some young man, called back there some years ago, could have duplicated what the older man has done. Certainly he would not have surpassed it. And we could not but wonder how congregations there are which are deliberately dep themselves of the very best pastoral leadership could have by their "accent on youth." So read dent Swenson's words and rethink your opinion o "old, old subject." Should you ever serve on a call mittee, they might bear large dividends for you gregation.

Timely Warning

From one of the leading prelates of the Roman Ca Church in America comes a timely warning whi of us might well heed. Archbishop Richard J. Cu speaking at a recent gathering in Boston, warn what he feared might be "a new complacency" t Communism. The result, he said, is that "people now underestimate how grave a menace it still i thus be caught off their guard by its agents and tains." He emphasized that the essence of Comm still "lies in its materialism and at the heart materialism is atheism."

The strength of Communism is in three qualiti Communists possess: "a burning zeal for the a profound sense of solidarity with one's brethre an unswerving loyalty to the leader." He added: half their zeal, their solidarity, and their loyalt Catholics could win the world for Christ."

Without agreeing at all in the contention th chief and most effective foe of Communism is t man Catholic Church, we do agree with the archb in his warning that we must not become comp in our attitude to what remains one of the two g perils to freedom of both life and religion. It fortunate that the very fact that Roman Catho has appropriated to itself the role of chief oppon Communism has caused many non-Roman Catho be less fervid in their own opposition.

So let us take very seriously the warning. We and many of us do—look with deep suspicion some of the means which are being used to fight munism. We may—and many of us do—find i difficult to find ourselves aligned with the oldest tarianism in the world in a fight against a y totalitarianism. Yet the fact remains that Comm is the enemy of everything we hold dear, both t ally and spiritually. It will not do for any Ch to become indifferent and lax.

IALS

A "Luther Year"

oming of Reformation Day may serve to remind
at 1953 could be termed a "Luther Year." It is
ly not an exaggeration to say that the past year
rought the name and life story of Martin Luther
favorable attention of more people than has any
year since the Reformation. Indirectly, therefore,
also been a "Lutheran Year."

e immediate cause is, of course, the appearance
e Martin Luther film. Currently being shown in
and more theatres, it is attracting crowds hereto-
eserved for the "super-colossal" spectacles produced
llywood. Everyone hoped that the film would be
ess, of course. Some were pretty well convinced
would be. But probably no one had a conception
w successful it would actually prove to be.

s especially gratifying that it is a picture of exactly
pe it is. On the surface it is the simple and beau-
done story of a simple man greatly used by God.
th that, however, is the glorious message of the
Gospel. The real heart of Lutheranism is in it—
alone, Faith alone, the Word alone. When, there-
ve say that it has made the name of Martin Luther
known than it has ever been before, we are
saying that it has interpreted Lutheranism to
ica in a favorable light beyond all expectation.

ere were those (and the writer was one of them)
eared that the film would prove controversial and
make relations between Roman Catholics and
tants even worse than they already are. To a
e there have been some signs of that. For example,
Sunday Visitor, a very popular Roman Catholic
y, delivered itself of an article entitled, "Interest-
Movie, But Be Sure Your Friends Know These
" which made much of the "Lutheran propaganda"
which the picture was supposed to be "loaded."
laim was made that it was "dedicated to a per-
ion of the myths by which these people seek to
their heresy." "Good Catholics," the article pre-
, "will give it a wide berth, just as they avoid a
tant church service or revival meeting."

the whole, however, there has been little con-
sy about the film. What it accomplishes off-
hundred times what ill-will it may have generated.
hope that the Luther film will be but the first
series of presentations which place before the
ican public the meaning of the Reformation. Such
es can be tremendous evangelizing agencies. This
as proved what can be done.

"Mothering" Seems to Pay

The word "mothering" has come to have a special meaning in the ELC lately. It has become the term used to describe the act of an established congregation in taking over sponsorship of a Home Mission congregation. On many occasions such acts of "mothering" have been mentioned in our columns.

Recently a circular letter reached our desk which seems to provide rather conclusive evidence that such "mothering" pays large dividends to the congregation which undertakes it. Here is the story:

Not long ago St. Olaf Church, Austin, Minn., the Rev. Arthur L. Swenson, pastor, was instrumental in organizing and fully sponsoring a new congregation in the city. When the new church was born, it found itself with an initial membership of 509 souls, 360 of whom were transferred from the mother church. One hundred fifty Sunday school pupils promptly transferred from the mother to the daughter.

Now it so happens that St. Olaf Church had just completed the erection of a splendid parish house—a building which cost plenty of money and which would seem to be adequate for the needs of almost any congregation for a long time—especially if that congregation was so generous as cheerfully to give away 360 of its members and 150 of its Sunday school pupils at one fell swoop.

Now what happens? Under date of September 17 a circular letter went out to the membership of St. Olaf Church calling attention to the fact that it had become absolutely necessary to add a wing to the new parish house. The letter states, "We gave up 150 to it [the new congregation]. The next Sunday we had 104 new pupils. At present we have 1,500 pupils to care for in the Sunday school." Then follows an outline of the method which the congregation has adopted to raise the sum of $175,000 to be used to pay what debt remains on the present parish house and to build the additional wing. There is no "high pressure" plea at all; in fact, the letter seems to assume that all that is necessary is to lay the facts before the membership and the money and pledges will, as a matter of course, be forthcoming. We suspect that such confidence is well-placed.

Yes, "mothering" seems to pay for the sponsoring group, both spiritually and temporally. We once heard a Christian doctor say, "We should never think of motherhood taking something out of a woman; we should think of it rather as putting something into her life." He spoke of temporal motherhood. But evidently he might as well have been speaking of the motherhood which congregations are taking upon themselves. In every instance the experience seems to be somewhat akin to that of St. Olaf Church of Austin. The more they give away, the more they seem to have.

From Foreign Fields

Rolf A.

Doctor Gabriel Nathaniel Fedde

Doctor Gabriel Nathaniel Fedde, one of our medical missionaries in China, passed away in New York on October 7, 1953, after an extended period of illness.

Dr. Fedde was born in Brooklyn, New York, September 4, 1884. From early childhood he was brought up in the thought of full time Christian service within his Church. His father became one of the leading laymen and an active Sunday school worker in Trinity Lutheran Church. Dr. Fedde received his Bachelor's Degree from St. Olaf College in 1908 and his Doctor of Medicine degree from Cornell University Medical College in 1912. In 1914 he was married to Miss Helen Halvorsen, leaving the same year for China as missionary under our Board of Foreign Missions. Most of his service in China has been at the hospital at Kioshan. Returning to America because of the nationalistic uprising in 1927, he set up private practice on Staten Island. When special need for doctors appeared in 1943, he left immediately for China again, where he remained until 1948. During this period he went through the difficulties of Communist attacks, twice being in their hands, but finally managed to escape and to return to this country. Dr. and Mrs. Fedde have resided in New York until the date of his death. We thank God for Dr. Fedde's faithful service as medical missionary wherein he ministered to countless numbers of suffering people, both physically and spiritually.

Hongkong

From Dr. Olaf Skinsnes we have received a letter giving general information about the work in that area.

A church is being built in Hongkong by our mission at the present time in an area known as Diamond Hill, which is close to the airport in Kowloon. The site for this church is on a rocky knoll overlooking the rather large town which it serves. A building of thoroughly Chinese architecture is being erected. About the edifice, Dr. Skinsnes writes as follows:

"This project is now progressing rapidly, and the outer walls are up to roof level. The concrete for the balcony and the first floor of the pagoda-like steeple has been poured and the supporting columns will be next. Then the roof trusses and the roof. Already, as one drives along the road around Kaitek one can see the church from a considerable distance. The architect remarked on this yesterday and said that he thought we would have a very neat church when it is completed and that it will undoubtedly become a landmark to be noted."

There has been some doubt as to the wisdom o Chinese architecture for fear of additional expe reference to this fear Dr. Skinsnes writes as f

"I have carefully been over costs with the a in regard to materials used and style of buildi am convinced as a result that another style wo have been cheaper. Brick or a reinforced concrete (commonly used Hongkong construction metho bricks would have been a little more costly. I h think that we are getting full value in church modation and workers' living quarters for the spent. I have crawled over several other building up in Hongkong to compare it with our const methods, and our construction is sound."

Following his general description of the chur Skinsnes informs us that there are still some ite need to be secured and requests money. Chancel f ings will cost about $450. A bell will cost abou Pews will cost $30 apiece. It is suggested tha might be friends in America that will be happy with these special gifts.

Dr. Skinsnes is teaching as a full time profe pathology at the University of Hongkong. In s this work he has found additional time to carry special interest of ministering to the lepers in the About 350 lepers have been gathered together fro porary hovels and are now located on an isl apart for them by the Hongkong government. the expense for erecting buildings and for runn leprosarium has come from the British-Americ rosy missions, from the Hongkong governme from business and civic organizations in Ho They have now just completed a hospital on thi which will make it much easier for them to g patients the necessary attention. In the interest work among the lepers, Dr. Skinsnes is taking to Lucknow, India, to attend a conference called leprosy missions of the world. Concerning this ence, Dr. Skinsnes writes:

"This conference seems likely to be more mi than medical in nature, but opportunity is bei vided for some medical papers, and since quite a of medical workers will be in attendance, there i to be considerable opportunity to discuss medic lems as well as the other problems of admini evangelistic work, etc. There will be opportu meet workers from widely scattered areas with problems and solutions, and there will be re some who are planning to attend the Internatio rosy Conference being held in Madrid this a

to give a paper on the social reaction to leprosy
outh China and may also find opportunity to give
thing on the pathology of leprosy. The American
osy Missions have invited me to attend this con-
ce as one of their representatives and are paying
vay to and from Lucknow by air."
this trip Dr. Skinsnes hopes to visit several leper
utions in order to study the care and treatment
in other areas for this disease.

an

great news from Japan is the dedication of new
on chapels and churches. On September 20 the new
ch and student center at Tokyo was dedicated.
e buildings are gifts of the WMF of our Church,
he chapel was furnished by money provided by the
of Luther Theological Seminary. Our first work
pan was in Tokyo. Chapels and churches have gone
n other cities before they have in Tokyo because
vere able temporarily to use an old Japanese home
he services of our small beginning congregation.
time had come, however, when the congregation
outgrowing this remodeled residence, and the chal-
ng possibilities opened up to us and student work
anded better equipment. We are, therefore, sincerely
kful for these buildings that fill the need of our
in that city. There are six universities within easy
ing distance of our student center, and it is already
en to be an excellent hub of Christian student ac-
.

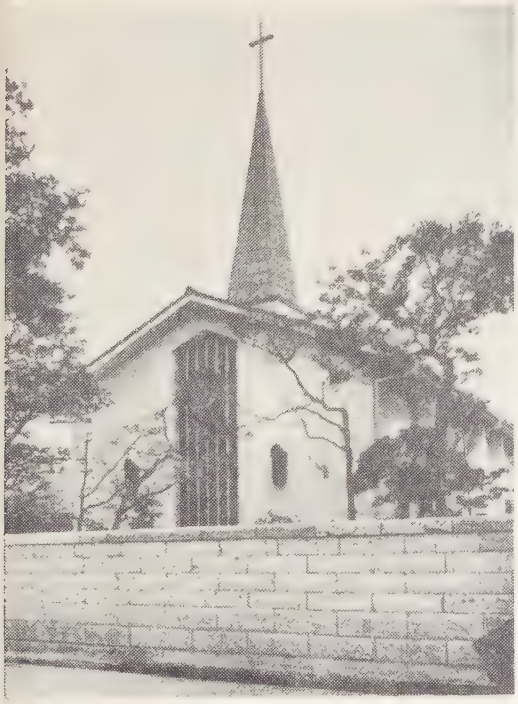
The Rev. Conrad Aamodt writes that they have recently had a baptismal service at which three adults were brought to Christ through baptism. There are more that are seeking baptism, and they will be instructed for a little time more before being received into the church. It is expected that the next baptismal service will be held around Christmas time. Similar reports of baptisms have come from other sections of our mission, indicating that the growth is steady even though the numbers in each case are not large.

Among the people mentioned by Pastor Aamodt was one young man who has been serving as an interpreter for the missionaries for some time. This young man has written a letter which I will quote in part so that you might have the direct statement of a Japanese Christian who has fallen away from his early faith but has now come back as an active worker in the church.

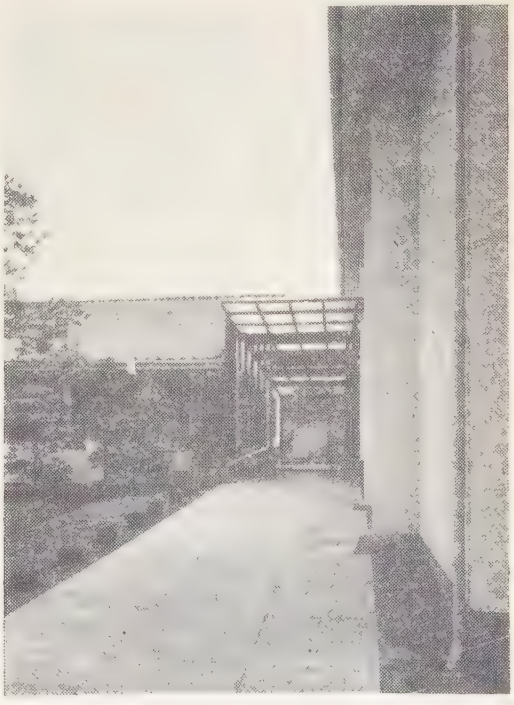
"I was brought up in pure Christian family. My parents were very pious and earnest Christians and I was taken to church since I was baby. I was baptized when I was in high school and I had devoted myself to Christian life and attended to church piously. I had entered the most pure Christian life, and I acted even as Sunday school teacher. When one wants to have thorough faith in Christ, he meets many cases where he cannot stand together with the community people (or non-Christian people) in the collective living, but I was fighting with those who went against me. And I even thought sometimes that one had to keep away from the world in order to keep himself pure.

"I ruined my health during my early life, and lack

(Continued on page 988)



New church and student center in Tokyo



Entrance to student center (left) and church (right)

The Unsearchable Riches

Harold B. Kildahl

THE TWENTY-SECOND SUNDAY AFTER TRINITY
November 1, 1953
Text: Matthew 18:23-35

There's a wideness in God's mercy, like the wideness of the sea." The parable is a revelation of the mercy of God and His all-sufficient grace in Christ Jesus for the forgiveness of the sins of men. It is also a revelation of the true nature of man, a selfish nature, which, apart from the motivating grace of our Lord, is quite unable to offer or bestow true forgiveness to other men. Finally, it is also a revelation of what God would have man to be, "a miniature Christ" (to quote Dr. Fry) in the society of his fellows.

Somewhere Saint Paul sings his praise in response to the unsearchable riches of the grace of Jesus Christ which he had known first in the street called Straight, when God, through the prophet Ananias, spoke these words: "Now, why tarriest thou? Arise, be baptized, and wash thy sins away." Forgiveness, unmerited forgiveness of sin for one who could call himself the "chief of sinners," was the personal experience of the unsearchable riches of the grace of Jesus Christ. Thereafter, from day to day, in high spirit of endeavor for souls, in lonely vigils in prison cells, in wanderings and travels, in solitude, or in the company of his friends, it was the daily experience of the unsearchable riches that made it possible for Saint Paul later to say he had not been disobedient to the heavenly vision.

There is no need to deal with the nature of man in contrast to the nature of God. You are honest? Your heart is at peace with your fellowmen? You hold no ill will, no "beastly grudge"? You are quite ready and willing to forgive your brother? Or, is it true of you as it is of so many, that they carry the smoldering coals of ill will and bitterness in their hearts and feed those smoldering coals from day to day by recalling bitter remembrances? Such is the nature of man, who stands in need of forgiveness but who will not forgive. The unsearchable riches? He knows nothing of them, for they have never been real in his heart and life. And what a pity, when even within the communion of the Church there are those who will not speak to one another. And all the while God for Christ's sake is ready to forgive to the uttermost.

You see, God would have His people be the "miniature Christ" in the society of men, not only hearing the Gospel but practicing the Gospel in their relations on earth. It is the *doing* of the Gospel that is so vastly important, for the life that lives the Gospel is a reflection of the unsearchable riches of the grace of Jesus Christ. It is this world's great need. Amen.

Ministry of Music

Oscar R. C

This is a closing stanza to our discussion of h improve the layman's participation in the worshi ice. Periodic congregational rehearsals at the S morning services have been advocated. Variations Order of Service to permit such extra procedur possible without losing too much of the worship ties. But if rehearsing will restore life to a dead c gation, the experiment is worth trying, regardless o happens to the decorum of the liturgy. The latter all, is not to be worshipped, but is to be an aid t ship. Another suggestion is to conduct a fifteen-r practice before the service begins. Many people early to church, a habit to be stimulated, so wh use the prelude time for an informal rehearsal, a up, a laboratory course in the layman's part in wo

A warm, friendly encouraging relationship be leader and congregation will stimulate response. S the free expression of life and emotion, so ever has to let go of inhibitions and be captured b music, its rhythm and melodic movement. A *r* leader will be a tremendous asset in this work power of music is fundamentally felt in its rhythm quickening of the rhythmic pulse in the singing hymn, for instance, will soon have contagious re in the congregation. The sing-songy performance have to be gingerly blown to pieces by leade organist. The unexpected is necessary to pry huma of the deep ruts of habit. Good insight, tact, and ine inspiration in the leader will bear fruit. We of course, that the music is inspirational in th place, the product of genius.

Vocal habits can also be taught to the group. production, vowels, breath support, relaxation musical phrasing will come up for appropriate co ation. Everybody must contribute. The satisfactio exceed all expectations. The whole liturgy will viewed and rehearsed. Meaning and performan wedded factors. Each section should be repeated it flows freely and expressively. Contrasts and cli may need special emphasis. The leader has to the text and music in hymns and responses liv vibrate. He has to make contact with his subjects believed that with competent guidance any dull s may well be transformed into a living, inspiring of worship. The soil will be ready for the next se

editations for the Family Altar

Joel Njus

TOWARD THE TWENTY-THIRD SUNDAY AFTER TRINITY

pistle: Philippians 3:17-21 **The Gospel: Matthew 22:15-22**

Monday, November 2

E LAND OF THE LIVING

Read Psalm 27:1-14

lieve that I shall see the goodness Lord in the land of the living!

e think that David wrote this when he was old. I rather like to that this was the case. Recently d an elderly man say, "I have to look forward to in the fu- It is true that when we become old r life work is about finished, the in terms of this present life loses f its meaning for us. But that does an we have nothing to look for- o in the future! On the contrary, ture holds great promises for the an. It holds the promise of leav- land of the dying to go to the the living. What a blessing it is, he trials and tribulations of this be able to look to the future in nd say, "I believe that I shall see odness of the Lord in the land of ng."

God, we thank Thee for the hope future we have in Christ Jesus.

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Tuesday, November 3

MAGNIFY THE LORD WITH ME

Read Psalm 34:1-22

O magnify the Lord with me, and let us exalt his name together!

No child of God is happy singing his song of praise to God as a solo. There is a deep longing in his heart that others might join him in magnifying the Lord. Here is a true missionary motive that is often overlooked. If I had no other motive for telling others about God than this that they might join me in exalting His name, it would be quite enough. My song of praise takes on new dimensions when I sing with others. There is nothing said about soloists in heaven, but the Word does speak of a heavenly choir. As surely as God created me not only an individual but a part of the human race, I am to praise Him not only by myself, but in company with others. Even as the angels in heaven join together in praise of God.

"Praise God, from whom all blessings flow!
Praise Him all creatures here below!
Praise Him, above, ye heavenly host!
Praise Father, Son, and Holy Ghost!"

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Wednesday, November 4

GOD, OUR REFUGE

Read Psalm 46:1-11

God is our refuge and strength, a very present help in trouble.

Are you pursued? Does the memory of sin haunt you, does the devil seek to destroy you, have ungodly men set themselves against you? Then flee to God for refuge. Under the shadow of His wings no evil shall touch you. Are you weak and heavy laden? Do the burdens of life press sore upon your soul? Are you about to give up the struggle? Then turn to God who is your strength, and He will give you the power to bear the burdens and win the victory. Are you in distress? Have troubles multiplied until it seems there is no end to them? Then go to God for help. There is no delay—no red tape. He is as close to you as a prayer. He is a very present help in trouble. What a wonderful God we have. Seek Him as your refuge, your strength, your help today and always. Jesus never fails.

Dear God, our Refuge, our Strength, and our Helper, we will fear no evil with Thee at our side. Amen.

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Thursday, November 5

E SACRIFICE ACCEPTABLE

Read Psalm 51:1-19

sacrifice acceptable to God is a spirit; a broken and contrite heart, , thou wilt not despise.

id had sinned against God and man. indeed in his power to seek to mends with man for the wrong he one, but even there the results of were such that scars would always . Uriah was dead, and nothing could do would make him alive But David was also conscious that sinned against God. He knew well ll the outward sacrifices he could to God would have no value. He to God empty handed. All he has r is a broken and a contrite heart. ly plea is for mercy. His only hope, ace of God which deals with the not according to what he deserves cording to divine love. Oh, that ere such a heart in us!

oken heart, my God, my King,
the sacrifice I bring:
God of grace will ne'er despise
oken heart for sacrifice." Amen.

Friday, November 6

ON TALKING TO ONESELF

Read Psalm 57:1-11

Awake, my soul! Awake, O harp and lyre! . . . I will give thanks to thee, O Lord, among the peoples; I will sing praises to thee among the nations.

Do you ever talk to yourself? Many times people do so when they are troubled and vexed. But such "talking to oneself" is usually directed at others rather than at oneself. David is talking to himself as he consciously addressed his soul. He calls upon himself to praise God. He reminds his soul of all the benefits he has received from God. He arouses himself with a determination to employ all his powers to worship God. If our devotions are cold and lifeless, it may be that we fail to apply ourselves as we should. If there is any time we should seek to be physically, mentally, and spiritually awake, it is when we come to God in prayer. Let us not be afraid to call ourselves to attention, to apply ourselves fully to the worship of God.

Bless the Lord, O my soul; and all that is within me, bless His holy name! Amen.

Saturday, November 7

THE PERIL OF PROSPERITY

Read Psalm 62:1-12

If riches increase, set not your heart on them.

If ever a nation needed these words, it is our country today. Our income has never been greater. We enjoy a much higher standard of living than our grandparents ever dreamed about. Well could these words be inscribed on our coins and bills: "If riches increase, set not your heart on them." If God has blessed your efforts this year with material gain, take heed you do not make out of such blessings an idol. It was when the land of the rich man brought forth plentifully that he said, "Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry." Many a spiritual disaster had its beginning with material success. The delight in riches has choked the Word in the lives of many and made it unfruitful. But who is there in our day who will heed this warning? Listen, for your eternal soul is at stake: "If riches increase, set not your heart on them."

Gudbrand Gave Five Thousand Dollars

Obert Hoven

Gudbrand was a man who knew what he wanted. On many occasions this served him in good stead. Because of it, my church got $5,000. But I would rather we would not have gotten it.

Gudbrand belonged to our church all of the 69 years he lived in our community. He was baptized here, confirmed here, married here, his folks rest in our cemetery, and his youngsters were baptized here.

But Gudbrand came to that time that all of us must face, retirement. Gudbrand knew what he wanted for his quarter section; it was $19,000. Peter Larson's son, Henry, wanted the place. He was young, he had two little ones of his own, and he wanted to be in our community. But Henry couldn't go higher than $16,000. They dickered awhile, and the deal fell through. Chauncey O'Shaughnessy was also looking for a place. Chauncey is a good enough man, but he calls his minister Father. Well, Chauncey paid the $19,000. Gudbrand knew what he wanted and got it.

But Gudbrand loved his church, and the next Sunday the church got his check. Yes, there it was, $5,000. With it there was this note: "To show my appreciation for what my church has meant to me." But you know, I'm not happy. You see, Gudbrand got $14,000 for his farm, but we lost a farm from our rolls. I would much rather that Henry would have gotten the farm for $16,000, even though Gudbrand would have split the difference and given his church only $2,000. In fact, I would rather have seen Henry get the place and the church get nothing, just to keep that place on our list.

Gudbrand knew what he wanted. He gave $5,000, but we gave up his farm.

Report from Luther Valley

(Continued from page 974)

of Grace, the channel of forgiveness; (4) salvation comes through the Means of Grace, God saves for Christ's sake; (5) all Christians comprise the Church; (6) the Church has all the Church's power, i.e., Christ is the head; (7) separation of Church and State is essential and stands for the truest form of democracy.

This faith has been under attack for 400 years, he observed, by the most vile elements in society, proud men and men of ability who have not studied the Bible. But yet it is sufficient for today, he went on, as attested to by the lives of thousands of ordinary men, and it has been sufficient to convert both Communist and Fascist, skeptic and drunkard. Christ said it was enough. History has proved the divinity of faith, men of have clung to it, and it stands after 400 yea "synonymous with Pauline theology."

The day ended. Outside the valley the day passed largely unnoticed by the contemporary w per who, under the "burden" of his own busy li alone in his task and detached from the work pioneer ancestors.

But for those gathered, the significance of th was not a new discovery. For those who were ass live in a community with an acute historical co ness, and they had gathered frequently on p occasions to pay tribute to those who went be was agreed the work they had done was impre

EVANGELISTS' SCHEDULE

Allen V. Lee, Evangelist

October 25-29, Britton, S. Dak.; The Rev. Stewart
November 1-5, Minneota, Minn.; The Rev. Otto Da
November 15-19, Wallingford, Iowa; The Rev. Blai derson.
November 22-25, Waukon, Iowa; The Rev. Nelso

Dar Roa, Evangelist

October 9-12, Atlantic District Sr. Conference, Haw
October 18, Atlantic District Fall Convention, H Long Island; The Rev. Stewart Engsberg.

T. W. Tysdal, Evangelist

October 25-29, Irwin, Iowa; The Rev. A. C. Itse.
November 1-5, Lanesboro, Minn.; The Rev. S. T. Se
November 8-13, Park Rapids, Minn.; The Rev. Aaseng.
November 15-19, Borup, Minn.; The Rev. Rolf E.
November 22-26, Ottawa, Ill.; The Rev. H. I. Nels
November 29-December 3, Norway, Iowa; The Rev. M. Olson.

Edgars Kiploks, Evangelist

October 18, Yankton, S. Dak.
October 25, Sioux Falls, S. Dak.
October 31, Northfield, Minn.
November 1, Rochester, Minn.
November 15, Sioux Falls, S. Dak.
November 18, Pierre, S. Dak.
November 22, Redfield, S. Dak.

The Rev. A. S. Tanner

October 18-23, Seattle-Tacoma, PTR Evangelism ence (NLC).
October 25-29, Portland, PTR Evangelism Co (NLC).
November 15-19, Bay Area, California, PTR Eva Conference (ELC).

The Rev. Conrad M. Thompson

October 18-23, Seattle-Tacoma, PTR Evangelism ence (NLC).
October 25-29, Portland, PTR Evangelism Co (NLC).
November 15-19, Bay Area, California, PTR Eva Conference (ELC).

re and There on the Christian Front

Edited by Raymond M. Olson

OLIC WORD ON R FILM

otion picture "Martin Luther" eived a separate classification in nan Catholic Legion of Decency the *Catholic News* in New The Legion made the following tion: "This picture offers a sym- and approving representation life and the times of Martin the 16th century figure of re- controversy. It contains theo- and historical references and tations which are unacceptable an Catholics." A spokesman for gion explained that this classi- did "not mean that Catholics rred from seeing it," but placed a category reserved for films require, for their proper inter- n, specialized training."

RAN FOOD L

953 All-Lutheran Food appeal, t of its kind, sponsored by Lu- World Relief, has sent its first l of wheat for distribution Arab refugees through Luther- rld Federation channels. A spe- lication service was held at Re- Montana, as the shipment was ready. In giving from their crops, that have yielded as s 50 bushels per acre, the Sheri- unty farmers joined with Lu- throughout 12 farm-belt states ffort to help refugees and other people in various parts of the (Picture in last week's issue.)

NEEDS T RULING

ore case to prove the importance ful writing of a person's will rom Los Angeles, where a long- ill of Miss Margaret D. Allen, daughter of an evangelist, spe- at three fourths of her $28,319 hall be used to "reach souls for A court must decide what she by the phrase.

Ruth Kerr, named as executor, tioned for authority to distrib- ute the funds to religious organizations in which Miss Allen displayed interest. Relatives, however, have protested that the bequest is vague and have asked the court to hold that she died intestate as to the residue.

JUKE BOX RELIGIOUS SONGS

The *Washington Daily News* has devoted its entire front page to an editorial article denouncing the juke box industry for alleged sacrilegious treatment of hymns and religious songs. It declared that "viewed with any regard for taste, relevance, decorum, and melody, the current tin pan alley orgy adds up to the most vicious sort of subversion."

"Blaring out of the juke boxes and rasping out of the radio," the editorial said, "is an increasing stream of songs about lovers meeting within sound of mission bells, ladies left sobbing in chapels, and strident testimonials to the serenity to be found in the little church in some quaint little fishing village down Mexico way." He criticized the synthetic piety of singers who announce that they are "now going to sing a great and beautiful song which means a very, very great deal to all of us in these difficult and dangerous days."

The *News* added an editor's note: "We don't know what sort of reaction we'll get to this article and we don't much care, except that we hope it's vigorous. We think that Tom Donnelly says something that has needed saying for some time."

MINISTER PAINTS FOR HOBBY

RNS Photo

The Rev. Wesley A. Havermale, rector of the Episcopal Church of the Messiah, Santa Ana, California, whose hobby is painting, discusses some of his techniques with his daughter, Martha Ann. Once interested also in acting and directing Little Theater productions, Mr. Havermale has stuck to painting for the last several years. The hobby started when his family presented him with a complete painting outfit to keep him away from the telephone. "Painting is relaxation from the ministry," he says, "but I think it is related to it too."

STATE AID FOR PROTESTANTS

Protestant mission schools in Kentucky receiving state aid will be made parties defendant to a suit in that state which seeks to compel state authorities to cease giving tax support to Roman Catholic parochial schools. The announcement of such plans comes from Protestants and Other Americans United for Separation of Church and State.

Dr. Glenn L. Archer, executive director of the group, said, "The board has directed that wherever a Protestant or other non-Catholic school is found to be receiving any kind of state aid, we are to join them as parties defendant in the suits we bring. They have ordered that we keep to a straight course in that regard, for it is just as much a violation of separation of Church and State for aid to go to a Protestant church-affiliated school as for any other."

Dr. Archer said his group has evidence that some of the mission schools in the Kentucky mountains have been receiving aid that is violative of the state constitution. "However, I might observe," he said, "that in the past, where we found violations by Protestant schools, we were not obliged to bring litigation due to the fact that when violations were called to their attention the schools usually ceased

CRIME SEMINAR FOR CLERGY

RNS Photo

Clergymen from New York and Northern Pennsylvania attended a two-day seminar on crime and delinquency at the Elmira, N. Y., reception center. The program, which included panel discussions and talks by prison chaplains, was proposed and developed by the Rev. Clifford Scrimshaw, Protestant chaplain at the Elmira Reception Center (left). With him are: Dr. Glenn W. Kendall, director of the center, who presided at the opening session (center); and Steuben County Judge Clarence H. Brisco of Corning, N. Y., who spoke on "The Offender, His Family, and the Community."

their objectionable practices immediately. They did not try to defend acceptance of the public aid as have some other school systems."

IMMIGRATION RED TAPE

Unnecessary red tape will hamstring the Refugee Relief Act of 1953, according to the executive committee of the National Lutheran Council, of which Dr. Oscar A. Benson of Minneapolis is the president. The committee called upon the government to reduce or remove what they termed barriers to the practical operation of the Act passed by the last Congress. They said requirements that aliens present passports and documented histories of their past two years' activities and that American sponsors assure the refugees, one year in advance, of employment and housing that will not displace Americans, were unnecessarily restrictive.

A spokesman for the Council pointed out that refugees fleeing the Iron Curtain cannot obtain the required passports, nor can they provide documented histories of their activities. The new law also requires a guarantee that an immigrant would be eligible to return to his native land if not admitted to the U. S. If the refugee fled or was expelled from Soviet-controlled territory, it was stated, it was not likely that his return could be guaranteed.

SWEDISH LAYMEN PROTEST

Six hundred lay delegates to a Swedish State Lutheran Church meeting in Stockholm marched through the city's streets in a driving rain to protest a bill introduced in Parliament which would eliminate some 200 rural parishes. The demonstration, unprecedented in Swedish church history, got under way after a service in Klara church. Five delegates selected by the protesters as a special deputation to present their views to King Gustaf Adolf VI left for the royal palace immediately after the service while the rest marched to the office of Premier Tage Erlander. When the procession reached the Chancellory, about 60 of the marchers forced their way into the Premier's office and prevailed upon him to come out into the courtyard and talk to their colleagues.

Advocates of the measure point out that reduction of the number of parishes has been made necessary by the decreasing number of ministerial candidates and the steady population shift to urban areas in the past 30 years.

LUTHERAN CENTER IN LONDON

The Lutheran Council of Great Britain now has a building to serve as the hub of its activities and interests. The dedication of the fine five-story building was held on September 16, with the service conducted by the heads of the several Lutheran Churches co-operating in the Council. The Rev. Wladyslaw Fierla, head of the Polish Lutheran Church in Exile, was liturgist. Dr. Jaak Taul, head of the Estonian Lutheran Church in Great Britain, preached the sermon. The act of dedication was conducted by the Rev. Edgars Bergs, head of the Latvian Lutheran Church in Great Britain, and the closing prayer was voiced by Dr. M. Keller-Huschenmenger, German representative in the Lutheran Council of Great Britain.

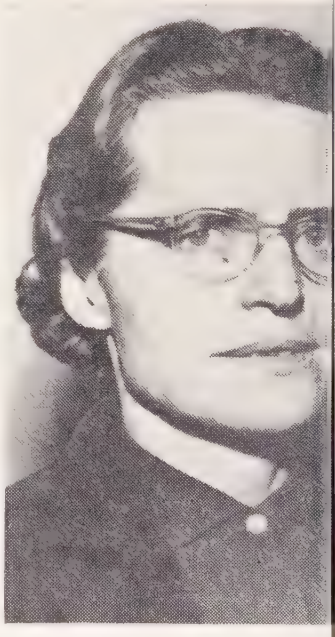
The Lutheran Council of Gr
ain was established in 1948
received most of its support f
National Lutheran Council
Lutheran Church—Missouri
About 30 pastors are now ser
40,000 members in 250 congr
and preaching points. Most
people are refugees from abro
came to Great Britain after
War II or were stranded there
the war and remained.

(Picture in last week's issue

WORTHY OF NOTE . . .

The Slovak Lutheran Church
the four Lutheran groups i
slavia, is among the few
Churches in the world tha
women to the full ministry.
it has only one woman pastor
ent, 15 of the 80 students no
ing at the theological faculty a
en. . . . Several Norwegian
will shortly receive permission
in the Church of Sweden, to
the shortage of clergy in Swe

DANISH ECCLESIASTIC AFFAIRS MINISTER



Mrs. Bodil Koch, 50, a graduate
and leader of Denmark's feminist
has been named Minister of Ec
Affairs in the new Social Democ
net. Wife of Hal Koch, professor
History at the University of Co
Mrs. Koch served in the same Ca
in 1950. She is a member of Parli
mother of four children.

Enrollments in Our Schools and Colleges As of October 1, 1953

ment figures of the schools and colleges of the ELC as reported to the Division of Higher Education reveal for the colleges a 4.9 per cent increase over 1952. Luther College reports 127 more students and Concordia College, 81. St. College remains the largest institution with 1,483 students. The two seminaries have a total enrollment of 417 stu- as compared with 428 last year. Senior college enrollments total 4,950 and junior college, 220, a slight decrease over ar. There are a total of 5,170 students currently attending the colleges of our Church. Secondary schools have 461 ts as compared with 498 last year. In the twelve educational institutions of the ELC—two seminaries, five senior col- wo junior colleges, and three secondary schools—there is a total enrollment of 6,048 students.

IARIES

—St. Paul

	1952 Men	1952 Women	1952 Total	1953 Men	1953 Women	1953 Total	'52-'53 Difference
	117			99			—18
r	119			121			+12
	43			51			+ 8
	128			114			—14
	3			2			—1
l	400			387			—13

—Canada

	4			5			+ 1
r	5			5			
	5			5			
minary II	5			8			+ 3
minary I	8			6			— 2
	1			1			
l	28			30			+ 2

R COLLEGES

ana

	60	28	88	63	28	91	+ 3
	69	34	103	63	35	98	— 5
ore	79	77	156	90	69	159	+ 3
an	145	98	243	119	127	246	+ 3
	8	65	73	10	45	55	—18
	361	302	663	345	304	649	—14

dia

	89	65	154	97	75	172	+18
	99	80	179	94	68	162	—17
ore	114	98	212	147	150	297	+85
an	175	202	377	216	245	461	+84
	10	94	104	10	5	15	—89
	487	539	1026	564	543	1107	+81

	65	34	99	68	32	100	+ 1
	82	35	117	62	42	104	—13
ore	86	60	146	117	100	217	+71
an	189	146	335	235	165	400	+65
	4	4	8	2	9	11	+ 3
	426	279	705	484	348	832	+127

Lutheran

	87	48	135	88	45	133	— 2
	92	42	134	96	54	150	+16
ore	100	68	168	89	98	187	+19
an	130	160	290	154	144	298	+ 8
	40	88	128	37	74	111	—17
	449	406	855	464	415	879	+24

St. Olaf

	1952 Men	1952 Women	1952 Total	1953 Men	1953 Women	1953 Total	'52-'53 Difference
Senior	142	121	263	145	136	281	+18
Junior	163	141	304	181	91	272	—32
Sophomore	218	134	352	202	193	395	+43
Freshman	262	271	533	247	270	517	—16
Special	8	9	17	5	13	18	+ 1
Total	793	676	1469	780	703	1483	+14

JUNIOR COLLEGES

Clifton

Sophomore	4	5	9	4	3	7	— 2
Freshman	13	7	20	11	2	13	— 7
Special	4	12	16		5	5	—11
Others	8	7	15	6	1	7	— 8
Total	29	31	60	21	11	32	—28

Waldorf

Sophomore	31	48	79	32	46	78	— 1
Freshman	52	73	125	51	55	106	—19
Special	1	4	5		4	4	— 1
Total	84	125	209	83	105	188	—21

SECONDARY SCHOOLS

Waldorf

12 Grade	6	9	15	3	4	7	— 8
11 Grade	2	1	3		4	4	+ 1
Total	8	10	18	3	8	11	— 7

Augustana Academy

12 Grade	35	28	63	21	43	64	+ 1
11 Grade	22	37	59	23	32	55	— 4
10 Grade	26	28	54	28	31	59	+ 5
9 Grade	30	28	58	16	25	41	—17
Total	113	121	234	88	131	219	—15

Camrose

12 Grade	27	18	45	38	28	66	+21
11 Grade	19	32	51	25	24	49	— 2
10 Grade	16	6	22	13	10	23	+ 1
Total	62	56	118	76	62	138	+20

Lutheran Collegiate*

12 Grade	14	26	40	12	21	33	— 7
11 Grade	14	24	38	14	20	34	— 4
10 Grade	11	19	30	6	13	19	—11
9 Grade	5	9	14				—14
Special	3	3	6	2	5	7	+ 1
Total	47	81	128	34	59	93	—35

*Formerly Saskatchewan Lutheran Bible Institute.

From Foreign Fields

(Continued from page 981)

of strength effected my activity for a long time. I was unable to realize them. During this time I found it difficult to believe in God's grace and gradually parted from Him. I was away from the church for twenty years. During this period I attended only occasionally but seemingly could not enjoy the faith of my early days. I lived a life which comprises with non-Christian people around me, and even though I could not actually enter into their full way of living, I had seen so many dark and dirty sides of the actual world that I had yielded to it in part.

"After the great war I entered foreign trade circles, eager to do import and export business. I have contacted many kinds of traders in order to establish myself in this work. However, they seemed to have no sense of justice or humanity but just desired money. They seemed willing to betray others for the sake of money. Most of them would readily trample underfoot other people's sincere and conscientious efforts for their own profits. I became hungry for something great could rely on and became hungry for peace of m

"As I could never get peace of mind in the with which I associated, where money is more than spiritual gifts, I came back to the church. tacted Pastor Tang in Nagoya, where I began t him as language teacher and tutor. I wanted to my feeling to foreign missionaries. I wanted to my spiritual and social problems with them. I American people to recognize the good points Japanese people, and I wanted to tell them v reserve when we found bad points in foreign I wanted to prevent war. Right is right every Even though races are different, we are equal dren of God. We must have strong faith otherw will be divided. The world is powerful."

It is rather interesting to see the reactions Japanese people as they seek for peace in variou of life and finally find it in Christianity alon young business man who has been disillusione the glamour of the world expects to be confirmed faith in a few weeks.

Within the E.L.C.

PERSONS

Miss Delores Sande has resigned her position as parish worker at Decorah Lutheran Church, Decorah, Iowa, to take up new duties at St. John's Lutheran Church, Northfield, Minn.

The Rev. G. S. Thompson, pastor of Trinity Lutheran Church, Thief River Falls, Minn., has accepted the call to First Lutheran Church in Eau Claire, Wis. He will begin work there about Jan. 15. Pastor Thompson's grandfather, the late Rev. Gjermund Hoyme, also served this church, from 1876-1902.

The Rev. K. G. Hatlen, together with his wife and his son Kermit, were honored at a dinner on Oct. 4 and presented with a purse of money by the Siloam congregation of Paullina, Iowa. Pastor Hatlen is retiring from the ministry and will make his home in Sioux Rapids, Iowa.

The Rev. Oliver Ruud, at present serving Kviteseid Lutheran Church of Milan, Minn., has resigned to accept a call to First English Lutheran Church, Alexandria, Minn.

Four new pastors were installed in churches of the Atlantic Circuit during the week of September 20: **the Rev. Carl Sheie** at Weehawken, N. J.; **the Rev. James Amundson** at Bethany, Brooklyn, N. Y.; **the Rev. Arnold Nelson** at St. Albans, N. Y.; and **the Rev. James Ericksen** at Teaneck, N. J.

The Rev. Frithjof E. Olderr, Beloit, Wis., has resigned to accept the call to Maddock, N. Dak., filling the last vacancy in the Lake Region Circuit. He will be installed in November. Other pastors recently installed in this circuit are: **the Rev. Carroll Tollefson** at Fillmore, and **the Rev. David Campbell** at Brinsmade (both installed by District President Tallakson); **the Rev. Elmer Anhalt,** Minnewaukan, and **the Rev. T. A. Rykken,** Cando (last two installed by the Rev. Alexander Thompson, circuit president).

The Rev. J. A. Berge, for the past ten years serving the Baker, Mont., parish, has retired from the active ministry, and he and Mrs. Berge will make their home in Portland, Ore. On Sunday, Aug. 16, the congregation honored Pastor and Mrs. Berge with a farewell dinner and presented them with a gift of money. During Pastor Berge's pastorate, a number of families have been added to the congregation, improvements have been made on church and parsonage, and the congregation has become self-supporting.

The Rev. and Mrs. E. J. Haanstad, formerly of Arlington, S. D now living in South San Fi Calif., where Pastor Haanstad gin work in establishing a new Mission congregation.

Miss Emely Sholseth, forme ish worker at Our Saviour's, ton, Wash., was recently inst parish worker at Marin L Church, Corte Madera, Calif. pastor, the Rev. Geo. O. Loftr

The Rev. and Mrs. R. A. were honored at a farewell r on Sept. 20 by Immanuel Grandview, Wash. Pastor Rod gan work at Coeur d'Alene, I Oct. 1.

DISTRICTS

California

The third annual conference fornia ELC pastors was held semite National Park Sept. 8-1 ers included Dr. Warren A. Q Luther Theological Seminary, Minn.; the Rev. T. G. Torv teacher at the California Luth ble Institute; and the Rev. Hammer, evangelist for the the field of television. The k old Brown, Palo Alto, was president; the Rev. R. G. Palo Alto, vice-president.

ota

le, N. Dak. McVille Lutheran dedicated its new parsonage ember 20, with Dr. Joseph , president of Concordia Col- iciating at its dedication. Pas- the congregation is the Rev. Nelson.

e, N. Dak. First Lutheran O. R. Swenson, pastor, will its fortieth anniversary Oct. 0 a.m., with the Rev. Adolph former pastor, as speaker.

Minnesota

Minn. At a Victory Dinner the end of the building fund in Trinity Lutheran Church, f the Rev. Joel A. Olberg, it ounced that $63,682 had been for the building of a new

Minn. Dr. A. E. Hanson and Clarence Solberg visited Cal- theran Church, parish of the l Olberg, on Sept. 25 to make nents for this newly-formed ation to receive Home Mission

nd, Ore. Bethlehem Lutheran, S. Borgen, pastor, celebrated its niversary as a congregation pecial observance Sunday, Oct.

ntral

gton, Tex. Prince of Peace con- n, Curtis Jorstad, pastor, will nstruction of their new church six weeks. At present they are oing in the West Side School. details regarding building ll appear at a later date.

ota

ord, S. Dak. Langford and Lutheran congregations, recent- a reception for their pastor, Geo. O. Thompson, and his Pastor Thompson was installed parish in the late summer by A. Pierson.

Minnesota

aul, Minn. Christ Lutheran M. A. Egge, pastor, will hold anniversary banquet on Satur- ing, Oct. 24. Speakers will in- . J. W. Ylvisaker, president of College, and the Rev. Hjalmer Hove, general secretary of the ELC. Both of these men are sons of Christ Lutheran Church.

St. James, Minn. First Lutheran Church, H. S. Strand, pastor, held 80th anniversary observances on Sunday, Oct. 18. The Rev. H. I. Muus, former pastor of the congregation, spoke at the morning and evening worship services, and an open house was held in the afternoon.

St. Paul, Minn. On Oct. 18 the Rev. Theodore L. Kurtz was installed as the first pastor of Luther Memorial Church of South St. Paul. Dr. E. C. Reinertson, president of the Southern Minnesota District, ELC, preached the sermon, and Dr. Ewald of the American Lutheran Church installed the pastor. Luther Memorial Church is the result of a merger between an ELC and an ALC congregation.

ANNOUNCEMENTS

For Sale: Sixty music edition Lutheran Hymnary and about 40 regular edition. Good shape; reasonable. Write the Rev. John Reppe, Bethlehem Lutheran Church, Two Harbors, Minn.

The Rev. O. G. Aasen, Elbow Lake, Minn., is again broadcasting a half-hour Norwegian devotional every Monday from 11:35 a.m. to 12:05. Radio station KGDE, Fergus Falls. Pastor Aasen is now beginning his 27th consecutive year in the radio ministry. Dial 1240 on your radio.

Wanted: Picture or painting for a fumed oak altar, size 62 inches by 37½ inches. Write Mr. Fred Koeppe, First Lutheran Church, Claire City, S. Dak.

For Sale: Large fold-away doors. Six doors 136 inches by 43 inches, two doors 136 inches by 20½ inches, some with glass panels. Were used for an annex opening. Write Mr. Fred Koeppe, First Lutheran Church, Claire City, S. Dak.

Southern California Circuit fall convention will meet Oct. 27 at Ventura, Calif., Owen E. Doely, pastor. Main speaker: Mrs. Erling Wold, North Hollywood.

Willamette Valley Circuit Luther League will meet Nov. 7-8 at Lebanon, Ore., M. E. Nesse, local pastor.

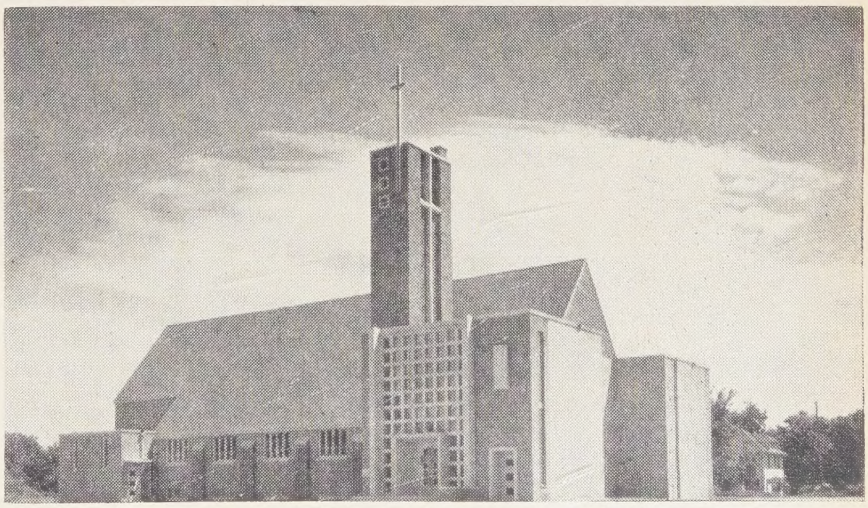
Northern California Circuit Luther League will meet Nov. 6, 7, and 8 at Santa Rosa, Calif., Julius Hanson, local pastor.

Eagle Grove Circuit Luther League will meet October 24 and 25 at Rolfe, Iowa, Alton Christensen, local pastor.

Rice Lake Circuit Luther League will meet Oct. 24-25 at Barron, Wis. Speakers: Pastors Wilson Fagerberg and Stanley Gjervik.

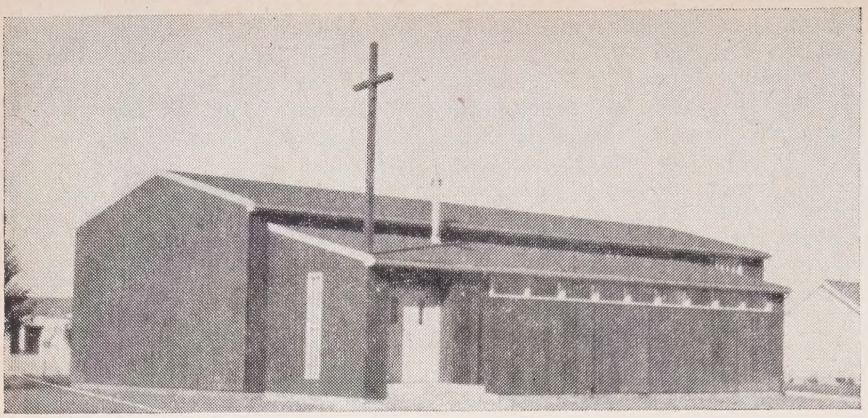
Great Falls Circuit WMF will meet Nov. 1-2 at Lewistown, Mont.

SOUTHERN MINNESOTA PARISH DEDICATES NEW CHURCH



Our Saviour's Church, Spring Valley, Minn., which came into being in 1950 as the result of a merger of an earlier ALC parish and an ELC parish in Spring Valley had its new house of worship dedicated Sept. 27. The rite of dedication was administered by the Rev. Walter J. Pilgrim, pastor loci. The dedication sermon was preached at the forenoon service by the Rev. Boral Biorn, Northfield, Minn. At the afternoon's "service of praise and thanksgiving" the speaker was Dr. Alfred Ewald of St. Paul. At the vesper service a number of visiting pastors spoke. The new structure is of masonry, faced with brick and trimmed with Indiana limestone. Present seating capacity is 600; this will be materially increased when a planned addition to the building's south side is erected, mainly, however, to add to the congregation's teaching facilities. The total cost so far is under $200,000.

FRAZER, MONTANA HAS NEW CHURCH



St. Paul's Church, Frazer, Montana, parish of the Rev. Frisbie L. Young, dedicated its $15,000 new church building Sept. 27. The rite was administered by the Rev. R. A. Daehlin, president of the Rocky Mountain District. Among other festival speakers were two former pastors of the parish: Amon O. Johnson, St. Paul, Minn., and R. A. Normann, Helena, Montana. The new structure is semi-modern and functional in design. The lean-to houses kitchen and pastor's study, and has a basement providing additional space for Sunday school work.

Rock Valley Circuit WMF Workers' Conference will be held at Echo Ev. Lutheran Church, Echo, Minn., at 1:30 p.m., Oct. 27.

Wanted: Lutheran Memorial Church, Pierre, S. Dak., would like to secure a used safe. The inside dimensions two of which must be at least 18 inches by 15 inches.

TRI-STATE PASTORAL CONFERENCE

Ministers of the Wisconsin, Michigan, and Illinois areas will hear eight lectures and a banquet address at their annual Tri-State Pastoral Conference to be held at the Hotel Medford, Milwaukee, Wis., Monday and Tuesday, Nov. 2 and 3.

Speakers will be Dr. O. A. Geiseman, pastor of Grace Lutheran Church, River Forest, Ill., who will present four lectures on the subject, "The Church and Its Present Opportunities," and Dr. Armin George Weng, president of the Chicago Lutheran Theological Seminary, Maywood, Ill., speaking on the subject, "Lutheran Polity in America and Its Relation to Lutheran Unity." All lectures will focus on problems of contemporary preaching.

MISSIONS CONFERENCE AT LUTHER SEMINARY

On October 28, 29, and 30 Luther Theological Seminary, St. Paul, will hold its annual Missions Conference. Speakers at the conference will include the Rev. Raymond Olson, director of Stewardship; Dr. Morris Wee, Duluth; the Rev. Carroll Hinderlie, Watertown, S. Dak., and Dr. Rolf Syrdal, executive secretary, Department of Foreign Missions. There will also be a panel of native pastors, including Pastor Umkize of Zululand, Pastor Idanomi of Japan, and Pastor Sinagah of Sumatra, which will be led by Keith Bridston, an instructor in seminary. Missionaries home on furlough will also participate. Mission films will also be shown each night at 7:30, preceding the evening.

CHANGE OF ADDRESS FOR PASTORS

C. A. M. Benson, 1082 Verde I Bernardino, Calif.

O. L. Bolstad, 710 8th Street, S., Minn.

Lester Carlson, 7407 Portland Minneapolis 23, Minn.

Hiram Ellingson, Mission Amer Dauphin, Madagascar.

G. R. Estrem, 15 Sherman Terra Madison 4, Wis.

G. H. Nerison, 8551 Ball Road, Calif.

N. J. Njus, 413 11th Street, Nort Minn.

Myron R. Swanson, 1023 11th Moorhead, Minn.

Gabriel Tweet, 3118 North Park cago 34, Ill.

ADDRESSES FOR NEW ORDAINED PASTORS

Earl V. Peterson, Amboy, Minn.

Chaplain R. E. Sorensen, Chaplai U. S. Naval Station, Newport, R. I.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

80-acre farm in northern Minn. for sale. 40 acres under cultivation, rest pasture, some good timber. Buildings in good shape. REA, 2 miles from village, near Lutheran church. Forced to sell because of illness. 333-1A

200-acre farm with 150 acres under plow for sale in Minnesota, just 26 miles from South St. Paul. Family estate that will be sold for $20,000. 2 residences, in good condition and modern; good barn, holds 40 to 60 head of cattle; other buildings. Near ELC church and village, school bus goes by the farm. 333-2A

Farm for sale in Otter Tail Co., Minn. Very good farm, fair buildings. Must be sold to settle estate. Close to school and Lutheran church. REA. Immediate possession. 333-3A

For sale—160 acres located 3 miles from good town and Lutheran church. Electricity wired to the yard pole. Good house and barn, other out buildings. Very fine laying land, nearly all under cultivation. Can be bought at the very low price of $55 per acre. Kandiyohi Co., Minn. 333-4A

100-acre farm in Fillmore Co., Minn. About 95 acres of good crop land, new modern house, barn and other buildings, REA, and good fences. Paved road to E and bus service to public school. community.

80-acre farm for sale in Dunn Very good soil. Good buildings, white, electricity. Near school and church, black-top road.

114-acre farm for sale in Winne Iowa, 4½ miles from county seat now rented on 50-50 basis for the could be taken over on those terms

For sale—40 acres just outside o porated town in Winnebago Co., Io is modern with complete set of out ings in excellent condition. Price Lutheran community.

For sale—30 acres, 10 acres of inside of an incorporated town bago Co., Iowa. Possession this Lutheran churches. House is mod plete set of outside buildings. Pric

For sale—5 acres of land wit house and outside buildings that ar lent condition. ½ mile from scho theran church. Winnebago Co., Io

Farm for sale—110 acres in Co., Iowa. 100 acres under plow. and stock farm, spring water. Rollin ground. REA. Near Lutheran chu set of buildings. Productive land. S payment, balance on easy payments Ideal for young couple.

Homes

For sale—Income property, tri Lake Calhoun, south Minneapolis rooms in each apartment and 4 basement apartment above ground with 3 separate units, automatic big garage. Churches, school, and center close by. Good transporta

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

sses

ale—Large lakeshore tract on beauti- near Walker, Minn. Suitable for girls' camp or resort. 333-13C

ale by owner—well established drug in good eastern N. Dak. town. Have ctors and dentist. Prefer young fam- . Lutheran community. 333-14C

ne and oil station in rich farming ity. 3,000 pop. southern Minn. Lu- hurch. Price $13,500 including equip- d truck. 333-15C

line gas and oil station for sale. In- Gambles, groceries, and garage. Build- x28, 1 acre of land. Fixtures and Very good business. Modern house on ½ acre lot. Lac qui Parle Co., 333-16C

to death of Pontiac dealer, Lutheran wishes to sell. Automobile sales and station. Many valuable franchises. Lo- n main highways in Lutheran com- with two Lutheran churches. West Minn. town. 333-17C

vare store doing good business is for health reasons. Good clean stock. in town in northeastern S. Dak. t farming country. Good schools and lege town. An unusually good oppor- or the right man. 333-18C

WANTED TO RENT

ed to rent—an unfurnished apartment odern conveniences at reasonable rent. ly in Red River Valley. Two women. 333-19B

POSITION WANTED

an desires position keeping house for rly couple in town. Cannot care for Ready to start immediately. 333-20D

e-aged widow desires position as eper for elderly person in Minne- 333-21D

ess manager, office manager, account- nts permanent connection, private or onal, in Washington State, Seattle d. Best of references. Age 45. Would some investment. 333-22E

HELP WANTED

ed—woman capable of handling vork for one person in Minneapolis. v and references required. Should be ged. Write for further information. 333-23F

or three full time registered nurses in small 25-bed hospital in Iowa. xperience in obstetrics, and adaptable rgencies. 40-hour week, meals and ng of uniforms furnished. Protestant ity. 333-24F

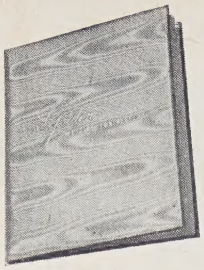
ian—for Lutheran Home for Aged ington, D. C., wanted. Approximately sts. Complete charge of foods and department. Social Security. Live in, pen. Need is urgent. 333-25F

opening for a plumber and also for ician in fine Lutheran town. Plumber mith who had been in business here ears died. Electrician is near retiring would like to see a younger man ver. Large area fully electrified. by in towns and REA in rural districts. 333-26G

enced printer, capable of handling a an's job in West Coast location Job available immediately. Must be- nion. 333-27G

d—Administrator for new 30-bed o be opened soon in Hermiston, Ore. lifications. 333-28G

Special Gift Ideas



BIRTHDAYS

A handy book does your remembering, one of the nicest ways to keep up-to-date on gifts and greetings. A page for each day, each with a Scripture verse. 3¼x5x1, forget-me-not design. In gift box.

Deluxe Edition, white leatherette, padded covers, design in full colors. **$1.50**
Code 14-53

Regular Edition, white leatherette. **$1.25**
Code 14-49

BABY'S STORY

Baby's own book to enjoy later on is one that parents can enjoy at once as the fascinating history of baby for the first seven years is recorded. Scripture text, prayers and religious poems are included throughout. Illustrated. Bound in yellow, blue, or pink moire, padded covers. 8¾x9⅞. A wonderful shower gift. **$2.50**
Yellow, Code 38-6
Pink, Code 38-5
Blue, Code 38-4

ALBUM CASES FOR SINGLE RECORDS

For the record enthusiast—convenient, attractive leather-effect cases with gold-stamped design. Each has pockets for ten records. Choice of brown, green, blue or ivory. *State color and size when ordering.*

For 7-inch records, **75c**
For 10-inch records, **$1.00**
For 12-inch records, **$1.10**

OUR GOLDEN WEDDING ANNIVERSARY

No. G824/3 — Beautifully bound in padded gold moire. Twenty-four pages for a record of guests, gifts, notes, telegrams and other precious sentiments. 9⅞x7⅞ inches. **$3.00**

OUR SILVER WEDDING ANNIVERSARY

No. G824/2—Padded white moire cover, title stamped in silver. **$3.00**

GUEST BOOKS (7¾x5½)

No. 772-1—White leatherette cover, gold stamped title. **$1.80**
Code 38-408

No. 762-1—Brown leatherette cover, silver stamped title. **$1.80**
Code 38-405

HELPFUL THOUGHTS DIARY

compiled by Effie S. Jorgenson

A four-year diary that a young girl will treasure for a lifetime. As she records on each page she will find a Bible verse and a helpful thought to encourage and inspire her in the tasks of everyday living. **$1.25**
Code 31-2718

MEMORIES

A beautifully bound book for keeping a complete record of family statistics and activities. Families will find it easy and satisfying to keep such a record. "Memories" will be treasured and handed down from generation to generation. Bound in antiqued ivory leatherette, size 7x10. **$3.00**
Code 31-4260

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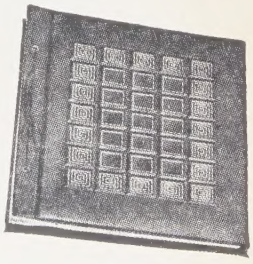

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